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Gambier Observer, February 21, 1834

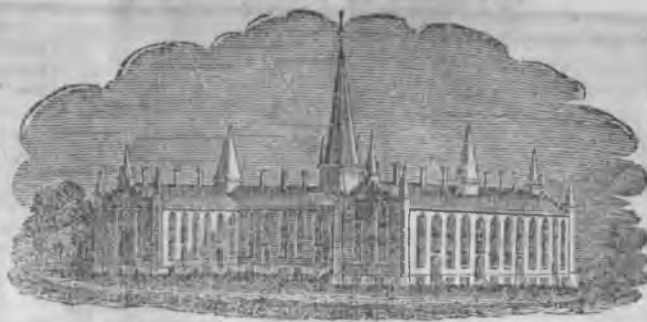
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, FEBRUARY 21, 1834.

NO. 23.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Journal of the Institute at Flushing.
SINCE O'ER THY FOOTSTOOL.

A SACRED MELODY.

Since o'er thy footstool here below,
Such radiant gems are strown,
O what magnificence must glow,
My God, about thy throne!
So brilliant here these drops of light,
There the full ocean rolls how bright!
If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!
The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain baze,
But shows, O Lord, one beam of thine:
What, then, the day where thou dost shine!
Ah, how shall these dim eyes endure
That noon of living rays,
Or how my spirit so impure,
Upon thy glory gaze!
Ancient, O Lord, ancient my sight,
And robe me for that world of light.

MISSIONARY TO
GREENLAND.

Before any missionaries arrived in the country, Greenlanders were supposed to be gross idolaters, who prayed to the sun and sacrificed to the devil, that he might be propitious to them in the fishery. Mariners were not led to these conclusions from the discourse of the natives, which they could not understand, but from a variety of circumstances. They saw that the Greenlanders every morning, as soon as they rose up, stood on some eminence, apparently buried in thought, with their eyes directed to the rising sun, in order to conjecture from the color of the sky or the motion of the clouds, whether fair or stormy weather was to be expected. This is still their regular practice.—The sailors, who were ignorant of their motive, imagined that they were paying their devotions to the rising luminary. Others observed, in deserted places, numerous square inclosures surrounded with stones, and on one elevated stone found some cinders, with a heap of bare bones lying upon them. This was quite sufficient to induce the belief that Greenlanders had sacrificed there; and to whom should they sacrifice but to the devil? These people had seen the summer-residence of the Greenlanders, who pitch their tents in such rectangular inclosures, and use the above mentioned coals for cooking their provisions. They have in fact no apparent worship, either religious or idolatrous, nor any ceremonies which might be construed into the service of the Deity. There is, indeed, no word in their language for the Divine Being, from whence the first missionaries were led to imagine, that they had no conception whatever of a divinity. Upon being asked who made the heavens, earth, and every thing around them, they answered, “We cannot tell;” or, “We know him not;” or, “It must have been a very powerful man;” or, “These things have always existed, and must endure for ever.” But after obtaining a more intimate acquaintance with their language, the

missionaries were led to entertain a contrary opinion, from their various notions concerning the soul and spirits in general, and from their evident anxiety about their probable state after death. From free conversations with the natives in their perfectly wild state, in which, however, care must be taken to make no personal applications, and not to insist upon any duties to which they are disinclined, it is very apparent, that their forefathers believed in a Being who resides above the clouds, to whom they paid religious worship. But this belief has gradually died away in proportion as they became isolated from all communication with civilized nations, till they have lost all clear notions of Deity. That they have still some obscure and concealed idea of a Divine Being is apparent from the circumstance, that though they shun any professional belief in the truths of Revelation, yet they never offer any opposition to them, but rather give a silent assent to the doctrines of a God and his attributes. It is only their natural slowness, stupidity, and thoughtlessness which prevent them from digesting their dark notions into a regular system, by due reflection upon the works of creation, and upon their own anxiety concerning futurity. The following incident indeed makes it probable, that some of them, at least in youth, before they were buried in the care of providing for their families, have made some inquiry on the subject.

A company of baptized Greenlanders one day expressed their astonishment, that they had spent their lives in a state of such complete ignorance and thoughtlessness. One of the party immediately rose up and spoke as follows:—“It is true we were ignorant heathens, and knew nothing of God and of a Redeemer; for who could have informed us of their existence, before you, (addressing the missionaries,) arrived. Yet I have often thought a kajak with the darts belonging to it, does not exist of itself, but must be made with the trouble and skill of men's hands; and he who does not understand the use of it easily spoils it. Now the least bird is composed with greater art than the best kajak, and no man can make a bird. Man is still more exquisitely formed than all other animals. Who then has made him? He comes from his parents, and they come again from their parents.—But whence came the first man? He may have grown out of the earth. But why do not men grow out of the earth now-a-days? And from whence do the earth, sea, sun, moon and stars proceed? There must necessarily be some one who has created every thing, who has always existed, and can have no end: he must be inconceivably more powerful and skillful than the wisest of men: he must also be very good, because every thing that he has made is so useful and necessary for us. Did I but know him, what love and respect should I feel for him? But who has seen and conversed with him? None of us men. Yet there may be men, too, who know something about him. With such I should willingly converse. As soon therefore as I heard from you of this great Being, I believed you immediately and willingly, having for a length of time longed after such information.” This declaration was confirmed by the statements of the others with more or fewer circumstances.—One of the company made this additional remark:—“A man is formed differently from all other animals. These serve each other with food, and all of them are for the use of man, and have no understanding. But we have an intelligent soul,

are subject to no one in the world, and yet are anxious about futurity. Of whom can we be afraid? Surely it must be some mighty Spirit who rules over us. Oh, that we but knew him! that we had him for our friend.”—*Journal of a Missionary.*

BENEFICIAL TENDENCY OF INTERESTING CHILDREN IN THE MISSIONARY CAUSE.

There is nothing more than certain the influence upon the mind of the objects of its required pursuit. Of course this influence is greatest when the mind is in the least degree pre-occupied and most susceptible of impressions: now that season is youth. Do you then wish your child to be benevolent—early and carefully interest him in the cause and the objects of benevolence. Hold them up to his view—in their length and their breadth, open up to him the field of the world—display to him its sad variety of misery and of miserable inhabitants—explain to him his connexion with each and all of them by the ties of a common nature and a common God—unfold to him the moral responsibilities which they, with himself, are under to that Being in whom they now live, and by whom they will one day be judged—show him that link of duty as well as those bonds of humanity which bind him to them, and by which he is engaged to bless and save them; and thus will his mind expand, and his heart enlarge, and his spirit rise in majesty, and he will awake to all the noble sympathies of our nature, and he will go forth into the world—not to eat and drink and lounge and die—but to benefit his friends, his country, and the world.—*Charleston Observer.*

BIBLICAL.

From the Episcopal Recorder.

REMARKS ON A NEW TRANSLATION OF THE NEW TESTAMENT.

The version of the Sacred Scriptures into the English language commonly used in this country and England, is one of unrivalled excellence. No translation of the Scriptures into any language was perhaps ever made by so large a number of pious and learned men; none probably was ever marked by an equal degree of careful, patient and laborious research, in its preparation, or of beauty and excellence in its execution. It was made by nearly fifty individuals, (distinguished for their piety and their profound knowledge of the Hebrew and Greek,) who were divided into six companies, to each of which a portion of the sacred volume was committed for translation. “In the first instance,” says the Rev. T. H. Horne, “each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting, each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be examined; and at these meetings it probably was, as Selden informs us, that ‘one read the translation the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian &c. If they found any fault, they spoke; if not, he read on.’ Farther, the translators were empowered to call to their assistance any learned men whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented

itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years."

The success attending the labors of these great men was even greater than might have been expected, and the translation which they have given to the world has been the theme of admiration among the learned, the occasion among the pious of unbounded gratitude to the Fountain of all wisdom for this bright reflection of his truth. For more than two centuries it has retained the confidence of Christians wherever the English tongue is spoken, and no attempt to supersede it has been attended with the slightest degree of success.

To the list of these abortive efforts is to be added a publication from the American press, of which the third edition has recently attracted our attention. It professes to contain "*The sacred writings of the Apostles and Evangelists of Jesus Christ commonly styled the New Testament. Translated from the original Greek, by Doctors George Campbell, James Macknight and Philip Doddridge. With prefaces, various emendations and an appendix, &c. By A. Campbell.*" We call this a new translation, because the "EMENDATIONS" of Mr. A. Campbell are so numerous and important, that he ALONE is responsible for its character. The conspicuous appearance of the names of Dr. Campbell, Macknight and Doddridge, is calculated to deceive the unwary reader, and stamp upon the work a value which it does not possess.

The translation of Dr. Doddridge interwoven in his paraphrase of the New Testament, differs but little from the common version; his "exceptions," to use his own language, "seldom reach further than the beauty of a figure or at most the connexion of an argument." Dr. Campbell's translation of the Gospels, and Macknight's of the Epistles differ more widely from the common version but not materially; they have never been published except in connexion with their notes, which are generally thought the most valuable parts of their respective works, and have had but limited circulation. With their unadulterated writings we are not however at present concerned, our chief object being to call attention to some of the professed "emendations" of Mr. A. Campbell, and thus enable the public more correctly to decide upon the merits of his work.

The first class of alterations which we shall notice, are those which effect the Scriptural evidence for the doctrine of the Trinity. These, as well as our other quotations, we shall, for greater perspicuity, arrange with the translations of Dr. Campbell, &c. in parallel columns.

Matthew xxviii. 19. "Go, therefore, convert all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."—Dr. Campbell.	"Go convert all the nations, immersing them into the name of the Father and of the Son and of the Holy Ghost."—A. Campbell.
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The change of baptizing into immersing, here and throughout, we shall notice hereafter. The substitution of *into* for *in* is the alteration which we have in view, and which acquires importance from the reasons assigned for its adoption. Mr. Campbell thinks it strange inadvertency in "the king's translators," to translate *in*—but does not inform the reader that Dr. Campbell and Doddridge do the same. He thinks the distinction important, "*In the name* is equivalent," he says correctly, "*to by the authority of*," and in his opinion, "*nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit.*"—He strangely overlooks, besides other passages, the 18th and 20th chapters of *Acts*, in the first of which we read, "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them—and they being sent forth by the Holy Ghost," &c.—in the latter, "the flock over which the Holy Ghost hath made you overseers." Our purpose, however, is not to discuss, but simply to exhibit the views which Mr. Campbell wishes to support by his new translation. He continues, "when we speak of authority here, it is not the authority of a teacher, but the authority of a governor or a law-giver—of a king or ruler." "His authority as a teacher we cheerfully submit to; but we speak here of the gubernatorial authority." &c. The

exercise of this very authority as proved from *Acts* xx. 28, &c. trinitarians think a proof of the divinity of the Holy Ghost. Why is it that Mr. Campbell is so anxious, and deems it so important to set it aside? "I scarcely know," he says, "any criticism upon a single syllable of so much importance, in all the range of my conceptions, as this one."

In connexion with this, we notice the "emendation" made in *Hebrews* ix. 14.

How much more shall the blood of Christ who through the eternal Spirit offered himself without fault to God, cleanse your conscience from dead works, &c.—Macknight.

How much more shall the blood of Christ who by the eternal Spirit offered himself spotless to God, &c.

Doddridge.

Of the fact of this alteration, or the reasons which occasioned it, there is so far as we can discover no intimation given—that it is one of importance, will appear from the remark of Doddridge, that the expression (as given in the common version) "seems a plain testimony to the eternity, and consequently the deity of the Holy Spirit."

Acts xx. 28. To feed the Church of God, which he has purchased with his own blood.

Doddridge.

To feed the congregation of the Lord, which he has redeemed with his own blood.

A. Campbell.

Doddridge remarks on this verse, "How very little reason there is to follow the few copies which have [*Lord*] instead of [*God*]" the Rev. Messrs. Enty and Lavington have so fully shown in their dispute with Mr. Joseph Hallet on this text, that I think this passage must be allowed as an incontestible proof, that the blood of Christ is here called the blood of God, as being the blood of that man who is God with us, God manifested in the flesh; and I cannot but apprehend that it was by the special direction of the Holy Spirit that so remarkable an expression was used." And yet the reading of Doddridge is thrown out by Mr. Campbell without a word of comment!

Philippians, ii. 6. 7. Who being in the form of God did not think it robbery to be like God.

Macknight.

Who though he was in the form of God, did not affect to appear in divine majesty, &c.

A. Campbell.

Who being in the form of God, thought it not robbery to be as God, &c.—Doddridge.

Macknight and Doddridge have departed without good cause from the common version in this passage, as is satisfactorily proved by Bishop Pearson and Schleusner,* but they have not gone far enough it seems, to satisfy Mr. Campbell. A literal translation, or indeed any translation at all, does not here please him, and he therefore borrows a paraphrase from the Unitarians.—The term, *thought it no robbery*, which both of his authorities adopt, he throws out all together, and neither the literal rendering *equal to God*, nor the modification *as God*, nor even *like God*, will suit his views; no intimation is given of a departure here from Macknight and Doddridge.

1 Timothy, iii. 16. For confessedly great is the mystery of godliness. God was manifested in the flesh, was justified through the Spirit, &c.

Macknight.

Confessedly great is the secret of godliness. He who was manifested in the flesh, justified in the Spirit, &c.

A. Campbell.

Confessedly great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, &c.

Doddridge.

Macknight in his note on this passage remarks that "the Clermont MS. with the vulgate and some other ancient versions read here '*O, which*, instead of *God*," but adopts without hesitation the common reading. And yet Mr. Campbell gives the reader no hint to apprize him that he is not reading all the while, the translation of Macknight and Doddridge.

* The difficulty of Macknight and Doddridge in adopting the common version is, that the word there rendered *equal* to is *iso*, not *iso*. The latter, all agree, means *equal* to, and both, Bishop Pearson remarks, are "indifferently used by the Greeks," as he proves from Pindar and Homer. Schleusner, the most distinguished Lexicographer of modern times, is equally decided in support of the same view.

Titus, ii. 13. Expecting the blessed hope, namely the appearing of the glory of the great God and our Saviour Jesus Christ.—Macknight.

Expecting the blessed hope, namely—the appearing of the glory of the great God, and of our Saviour Jesus Christ.—A. Campbell.

The glorious appearance of the great God and our Saviour Jesus Christ.—Doddridge.

The expression, *the great God and our Saviour Jesus Christ*, as found in our common version and Macknight and Doddridge, may be read so as to apply to the Saviour alone, who is then termed *the great God*, or it may be understood to refer to the appearance of both the Father and the Son. Mr. Campbell, not satisfied to leave the passage even ambiguous, alters it so as to bear only the latter interpretation, and thus throws aside one of the strongest attestations to the essential Deity of Christ. We admit that the common version is susceptible of amendment, but it should be so as to strengthen, not weaken the force of this attestation. The words above quoted, "might with propriety be rendered," Doddridge says "*our great God and Saviour*, though they are also susceptible of the other version.—Mr. Fleming, in support of this interpretation, observes that we never read in scripture of the Father's appearance." This rendering is conclusively established by Bishop Middleton, in his treatise on the Greek article—a work of the highest character and of standard excellence. "According to the principles already laid down," he says, "*it is impossible to understand* *ho* (God) and *ho* (Saviour) otherwise than of one person."—"We learn from Mr. Wordsworth that *all antiquity* agreed in the proposed interpretation; and many of the passages which he has produced from the Fathers could not have been more direct and explicit if they had been forged with a view to the dispute." "In the annotations of the Assembly of the Divines, 1651, it is observed on this passage, 'To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not only God, but the great God.'" Mr. Campbell apparently is not willing that Arians and Unitarians should be visited with such "confutation and confusion," at least from this passage, and either from sympathy with them or some unexplained, unnoticed cause, alters again the translation which learned authorities have made for him from the original Greek.

The only additional passage which we shall notice is,

<i>1 John</i> v. 7. Further, there are three who bear witness in heaven; the Father, the Word and the Holy Spirit; and these three are one.—Macknight.	Omitted in the version of A. Campbell.
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Doddridge inserts this passage in brackets and remarks:—"I thought myself obliged to intimate such a remaining doubt at least concerning its authenticity as I have done by enclosing it within crotchets."

Macknight quotes the proofs in favor of its authenticity and remarks. "These arguments appeared to Mill of such weight, that after balancing them against the opposite arguments, he gave it as his decided opinion, that in whatever manner this verse disappeared it was undoubtedly in St. John's autograph and in some of the copies which were transcribed from it." Macknight remarks for himself, "Many modern critics however are of a different opinion, wherefore instead of passing judgment on a matter which has been so much contested, I shall only observe: 1. That this verse, properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete, as shall be shown in the course of the notes. 2. That in verse 9. *the witness of God*, is supposed to have been before appealed to; *If we receive the witness of men the witness of God is greater.* And yet if verse 7 is excluded, the witness of God is nowhere mentioned by the Apostle," &c.

We have quoted these remarks to show that both Doddridge and Macknight approve the reading of our common version, although the former intimates a doubt on the subject, and the latter does not absolutely undertake to "pass judgment." It is however enough for our purpose, that the passage in question is found in both their translations, while it is dropped in that of Mr. Campbell,

and dropped without an intimation to the reader that he has departed from his authorities. We find it in the appendix numbered among the readings accounted spurious by Griesbach and "other eminent critics" not named but we are not informed that Macknight and Doddridge are *not* of the number. In this list of spurious readings there is no reference to 1 Tim. iii. 16 or to Acts xx. 28, of which we have previously spoken.

The reader has now seen the course which Mr. Campbell has pursued in his pretended emendations of some of the most important passages of Scripture. It may be well, in conclusion to notice more particularly his pledges and professions, that it may be seen how far he is entitled to the confidence of the public. On this point we leave the reader to judge for himself by a comparison of what we have written with the following extracts from Mr. Campbell's preface to the third edition of his work. We shall only premise that there is no marginal reference to any one passage which we have quoted, and no note (so far as we can discover) in relation to any except that from St. Matthew.

"In the department of notes, critical and explanatory, we have not, in any instance known to us, departed from the canons of criticism and the laws of interpretation of the authors of the basis of this version—viz: Doctors Campbell, Macknight and Doddridge; nor from those recommended and enforced by Horne, Michaelis, Ernesti, Bishops Pierce and Benson, Locke, Stuart of Andover, Mill, Wetstein, Griesbach. If in any point we have given a different result from some of them, we have always wrought by their own canons of criticism."—p. 56.

"The improvements and emendations (for such we dare to call them,) attempted in this volume, are such as, on comparison with the common version, and with the first and second editions of this work, will most of them speak for themselves to all persons of discernment; and all of them, we think, to those much acquainted with the original language and other translations. When any amendment or alteration is substituted such as might be supposed to require a note, we have supplied it either in the tables, or in some part of the appendix, with a marginal reference. But to write notes on all the verbal alterations, and to give reasons for every monosyllable and transposition of words, would swell the book to a size rather cumbersome and expensive, than profitable to the reader."—p. 54.

BIOGRAPHY.

For the Gambier Observer.

SKETCH OF THE CHRISTIAN CHARACTER OF MRS. R. H. HOPKINS.

[CONTINUED.]

In reference to the conduct of Mrs. Hopkins, now united to one, himself not united to the Lord Jesus Christ, I would call the attention of every Christian similarly circumstanced, and inquire are you following the example of our sister, by intreating the Lord daily and hourly for your unbelieving partner? Remember! you have already taken a step directly opposed to the will of God—*suffering the temple of the living God to be the dwelling place of idols*—what follows? "Repent thee of this thy wickedness;" endeavor to become sensible of your fault: and then, perhaps, that gracious Parent whom you have so dishonored, may forgive, and "grant thee thy heart's desire." Does any one view this as an unscriptural remark? Let the precept of the apostle attest its truth:—"be ye not unequally yoked together with unbelievers," &c. &c.: see 2 Cor. vi. chap., 14 v., &c. And this was the conviction of our departed sister at a later date, when her mind had been freed from the chains of prejudice, and enabled to view the weight of evidence in its favor, through a spiritually enlightened eye.

The following sentiments of Mrs. H. deserve serious consideration. "I have this last year entered into the most important relation which we are capable of forming in this life,—have pledged myself, to the performance of new duties—"to love honor, &c." have committed my earthly happiness into the hands of one man, who has it in his power to render me comparatively happy, or com-

pletely wretched. So entirely am I his, that a sour look, or unkind expression would mar my present peace, and blast my future prospects."

Husbands! do you ever consider how peculiarly sensitive female affection is? How graphically true, the declaration of Jehovah, to our common mother has proved—"thy desire shall be to thy husband;" and does not this consideration excite a manly endeavor to repay the confidence imposed, by loving and cherishing your wife "even as your own flesh?" Yes! That individual must lay no claim to the character of man, who can sport with a confidence so unreserved as that which marriage implies, on the part of the female. His views of affection sink beneath the instinctive sympathy of the brute! "Let the wife," on the other hand, "see that she reverence her husband," is nothing short of an apostolic command; and should ever be regarded as universally binding.

Notwithstanding these views of Mrs. H. of the power of conferring happiness which centres in the husband, she had been taught to look for this, as coming only through him from the one Source of all blessings. She adds, "But in looking to my dear partner as the source of my greatest earthly joy, I must not forget the Giver." Whilst her affection towards her partner appears unbounded, "he is all that renders life desirable. For him I wish to live. His temporal and eternal happiness I consult in all I do;" she at the same time is jealous over herself, lest, to use her own words, "I am more devoted to the creature than the Creator." "Often do I exclaim," she continues:—

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

"Then with shuddering, I will think, perhaps the only way to tear this idol from my heart, will be to take him from this world: yet merciful Father, spare him till his peace is made with thee; take him not away in the midst of his sins, while his heart is in the gall of bitterness, and in the bond of iniquity."

Thus the whole of this period, her mind appears to be constantly on the rack as to her husband's spiritual happiness. "Sometimes," she writes, "I converse with him on his dangerous situation, while in rebellion against God; and should do it oftener, but am deterred by the sense of my inability; and a fear that my conduct might justify him in applying to me, 'Physician, heal thyself.'" No situation, it appears to me, can be more peculiar than that of one like Mrs. H.

What watchfulness, and prayerfulness, lest in some unguarded moment a stumbling block be thrown in the unbeliever's way, which shall cause his fall, never more to rise!

(To be Continued.)

RELIGIOUS.

RELIGIOUS STATE OF PARIS AND ITS VICINITY.
(From a letter of the Rev. H. Pyt, Agent of the London Continental Society.)

The Christians in this city are generally active and zealous for the progress of the kingdom of God; therefore, as a natural consequence, their adversaries feel alarmed. Their hatred towards us, or rather towards the Gospel we profess, manifests itself now openly; it is easy to perceive that they would persecute us, if they could with great fury; but, powerless in this respect, they try in their writings to excite public opinion against us; they labor openly in the daily press to exhibit us to popular passions, as having succeeded or taken the place of the Jesuits. The scheme hit upon is not a bad one to render us odious in the eyes of the people. The individuals who assume thus the character of persecutors are certain nominal protestants; but, in spite of their efforts, the chapels where the Gospel is preached are more and more well attended. In my sphere of labors some interesting conversions have lately taken place. At Versailles, in particular, I observe that the preaching of the Word is attended with palpable blessings. My chapel is more and more well attended. The number of constant hearers is increasing, as also that of believers. It is to be observed that my congregation is composed almost entirely of Ro-

man Catholics; and that all those who have been brought to Jesus, except two came out of the Romish Church. I opened a girls' school, and all the children who attend are born of Popish parents, who have no objection to their children being brought up according to the principles of the Gospel. The two school-mistresses who instruct the children were themselves Roman Catholics, and are both of them two remarkable instances of the power of the Gospel. Such progress could not fail to alarm the clergy of V——. It is not long since, that the bishop paid a visit to a respectable family of the town, who had joined us, to endeavor to bring them back to the bosom of the Romish Church. He was received with the respect due to his rank in society; but at the same time, with great firmness, they pointed out to him in the Word of God their reasons for abandoning the Romish Church. Another priest did, and is still doing, all he can to bring back to Popery a lady, whose conversion must needs have caused them (the priests) great uneasiness on account of her rank in society; but his efforts fail of making any impression on her firm unsophisticated faith, resting on the Word of God, of which she possesses a remarkable knowledge. At last those gentlemen, thinking, probably, that the best means of putting a stop to the religious movement which has taken place at Versailles, and which brings so many souls from their Church to the Gospel, was to convert me to Popery; consequently they manifested a wish to have some conversation with me.

A priest of V—— sent me word that he would be glad to have an interview with me. I acceded to his request; but as it is difficult to carry on to any length any subject of discussion with people who have but one single idea (the authority of the Church,) and who have only three or four distorted passages of Scripture to support that idea, our conferences soon came of necessity to an end.

In general the priests in the neighborhood of Versailles are not opposed to the distribution of the Holy Scriptures; the unbelief which reigns every where leads them even to wish that the Word of God should be widely circulated, as a means to bring back to their folds that mass of individuals who are day by day leaving them and getting away farther and farther from their Church, also from all kinds of religion whatever.—*Epis. Rec.*

FOREIGN REFORMERS.

Whatever might be his veneration for the name of Calvin, nothing was further from Cranmer's mind than the thought of bowing down before the supremacy of Geneva. He was, however, quite ready to receive any reasonable suggestions which might be offered for the improvement of the devotional formularies; most assuredly he never imagined that the "aid of the Holy Spirit" had been vouchsafed in such measure to the original laborers in the work, as to supersede all possible necessity for future correction. He proceeded, however, in this matter with his usual circumspection. One of his first steps was to consult Peter Martyr and Martin Bucer, the great theological authorities of Oxford and Cambridge. With this view, he had procured a translation of the book into Latin executed by Alexander Aless, chiefly for the accommodation of Bucer, who was but little acquainted with the English language. He then told them that he was desirous of their frank opinion relative to the alterations that might be expedient; adding, that the convocation had already resolved that certain changes should be effected. But, wishing to be in possession of their unbiased judgment, and having no intention to raise them to the dignity of arbitrators, he cautiously abstained from specifying to them any one of the corrections which that body had in contemplation. This application drew from Martin Bucer a copious list of animadversions; the whole of which were sanctioned by the concurrence of Peter Martyr. The review of the book was then completed by the Archbishop himself, assisted principally by Ridley and Cox. The suggestions of the two foreign divines were in some instances adopted and in others rejected; and the result of all these labors was the Book of Common Prayer, reduced very nearly to the precise form in which it appears at the present day.

It would lengthen this work too much to specify all the particulars in which the amended liturgy differed from that of 1548. The chief additions were, first, the introduction of the opening sentences, the Exhortation, the General Confession and Absolution before the Lord's Prayer, in the morning and evening services,—improvements, of which the hint was taken, not from the original liturgy of Calvin, but from the translation of it by Valerandus Pollanus, Calvin's successor at Strasburg: secondly, the insertion of the Ten Commandments in the office for the Communion: thirdly, an alteration in the form of administering the elements, which, in the first service-book, was such as seemed to ascribe to the *bread* the preservation of the *body* of the communicant, and to the *wine* the preservation of his *soul*: and, lastly, an explanatory rubric, to instruct the people, that kneeling at the altar was merely a posture expressive of humility and devotion, and indicated nothing like an adoration of the elements. There was likewise a most important omission in the baptismal service, amounting to a virtual negation of those narrow views of redemption which then were beginning to pour gall into the sincere milk of the Gospel. In the original formulary, the prayer, that the child to be baptised may be received into the ark of Christ's Church, contained the words—"and so be saved from perishing." This passage was now rejected; doubtless because it seemed to imply a presumptuous and uncharitable limitation of the mercies of God. The other changes consisted in the removal of certain usages and ceremonies, which were thought to bear a frivolous or superstitious aspect; and in the reduction of the whole ritual to a form of more simple and primitive solemnity. The extreme care and deliberation with which these changes are introduced will appear from the facts, that they were first agitated in 1550, that the act of Parliament which authorized the book was not passed till the spring of 1552,—that the 1st of the following November was fixed as the earliest day on which it was to be brought into use,—and that almost up to the latest moment, fresh corrections and improvements were introduced into it, in order that it might go forth as free as possible from all exception. On the day appointed, it was read in his cathedral by Ridley, habited, conformable to the new rubric, in his rochet only, without the embroidered cope or vestment: In the afternoon, a sermon was preached by him at St. Paul's Cross, chiefly on the new service-book: and his discourse was of such formidable length, that the corporation of London, who attended it, departed homeward, at nearly five o'clock, by torch-light.—*Le Bas' Life of Archbishop Cranmer.*

For the Gambier Observer.

ACTIVE BENEVOLENCE.—No. III.

How often do we hear persons say that they have not *time*—it is not their *place*—they were never *made* to discharge this or that duty. I do not here speak of duties peculiar to certain professions or offices, but the common duties of the Christian; whatever his avocation may be. Now what is the plain import of such language? Simply this—I cannot teach in a Sunday school, I have not time to go two or three miles, or spend one or two hours on a Sunday morning for this purpose—it is not my place to meet with my brethren in a prayer-meeting, and take part in its holy exercises—to visit the sick and dying and relieve their wants—I was never made to talk with the impenitent upon the subject of religion, to warn them of their danger, and persuade them to seek the Saviour,—these are the duties of the minister, and it would be out of place for me to undertake them. If these positions be correct, then have some of our most eminent and useful men erred egregiously. What shall we say of such a man as Howard? He spent his whole life in going about visiting the sick, relieving the poor and comforting the afflicted. One may say that he was blessed with a fortune and had little else to do—but have we no rich men among us? and can they find no leisure?

I was well acquainted with a man in one of our eastern states, who was in the constant practice of attending a Sunday School; he also took an active part in the prayer meeting, and even went in-

to the different parts of the town in which he lived, and held prayer meetings among the poor and neglected. This man at one time was a member of Congress, at another, Chief Justice of the State, at another the governor. I saw it stated in an eastern paper not long since, that our present Attorney General, was, previous to his recent appointment, a regular teacher in a Sunday School, and besides a very active and useful man. One of our Senators in Congress is in the practice when at home of hearing a class of Sunday scholars. One of the Chief Judges of this state, I am told, is a Sunday school teacher. Now all these men found *time*, it was their *place*, and they felt that they were *made*, to discharge these duties; and yet they are none the less respected or beloved. I might go on and enumerate instances without end, where men of superior intellects, filling the highest offices, and plunged into the midst of business and care, have yet found time and occasion for attending to all these duties—but this is unnecessary. The declarations and example of our Saviour put this matter for ever at rest. No man, who fears God and wishes to obey his commandments, will ever excuse himself upon the pleas, which have been made. No, the truth is, men who resort to such excuses are acting upon any other principle, than that of the gospel. It would be well for every professed follower of Christ, to see to it, that he is not found wanting in what God requires of him. Let no one imagine, because he is not a minister, or because he lives in retirement, that he is in the least excused from these common duties. He may succeed in lulling his conscience, he may pass for a Christian in this world—but he never will pass through the gate into the kingdom of Heaven—he never will see his Maker in peace.

A.

BIBLE ANECDOTE.

I had a striking example of the power of the Bible on the mind of an unbeliever, who was a determined opposer of the truth.

At the house of a nobleman, where a large party was assembled, I conversed with a captain in the navy, and a surgeon: the conversation was extremely painful to me, as they argued and cavilled angrily. I answered them from the Bible, which I held in my hand. Our host having listened to us for some time said, "It appears to me necessary, before answering these gentlemen from the Bible that you should declare to them what it really is, because I am aware that your antagonists are not convinced of the divinity of that book." "What! my Lord," replied I, "if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded that this gentleman (the surgeon) should testify: 1st. That the sword is of good steel; 2d. That the blade has a keen edge; 3d. That the muscles and veins being cut this gentleman is obliged to feel? Is not the proof of a sword being a sword, demonstrated by its point and edge? And think you that the everlasting God, who has spoken this word, which he declares to be sharper than any two-edged sword, has not given to it a sufficiency to strike and penetrate the conscience of one of his creatures! a man! a sinner? No, gentlemen," continued I firmly; (several of the rest of the company were now around us, and listened with apparent interest;) "no; I do not believe that the truths contained in this holy volume requires that to be recognized as such, man must affix the seal of his approbation, or that the true and living light cannot enlighten the understanding of a mortal, until the fetid and vascillating flame of the lamp of reason is united thereto."

Upon this the captain withdrew to the recess of the window; while I answered several questions concerning faith, and its consequent peace.

The captain appeared agitated; after some minutes had elapsed, he returned to us, and said to me with visible emotion, "Pray, tell me, if the habitual joy and security which you now profess are the results of the principles which you hold?" "Sir," replied I, affectionately, "when ever I expose myself to the rays of the sun, I receive not only light but heat therefrom. In like manner, whenever I read or meditate on the word of truth and life, I experience the same effect in my soul, because it

is impossible to contemplate by faith, Jesus the Son of the FATHER, and the brightness of his glory, without having a deep sense of the vivifying light which emanates from, and beams in Him."

"Upon my honor!" exclaimed the Captain, "I begin to believe that you are in the right. I never so earnestly desired, as I now do, to know that happiness which you possess. Indeed, Sir, I deem you the happiest of men, and I would give the half of my fortune to think as you do." I smiled and replied, "Your honor is only that of a poor sinner, make it not then your stay; as to the happiness which I possess, it cost me nothing, and God will not sell it dearer to you, than he has done to me." What then must I do to obtain it?" rejoined the Captain in a tone of vexation. "You must lend a willing ear, and apply your heart," replied I, "to the words of the apostle James: 'Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls.'" "We must confess," said our host, "that the means are easy, and the doctrine which we have just heard, powerfully attractive."

I am ignorant in what measure my auditors really believed, but I have always felt persuaded, that the testimony of God was on that day powerfully brought home to the heart of one, to whom every argument, and every evidence that human reason could advance, had proved unavailing. The heart of this man was undoubtedly moved by the voice of the Almighty, speaking in His word, and this logician, who doubtless had often endeavored by the subtlety of logic to argue against others, found himself vanquished before the wisdom of the Omnipotent Saviour, who destroys the wisdom of the wise and by the preaching of the Gospel makes foolish the wisdom of the world.—*Malan's Gospel Seeds.*

THE JOINTS.

ROBERT. What is a *joint*, mother? I know where the joints are; for I have joints in my thumb and fingers, so that I can bend and move them, a great many different ways. But the joint is covered with flesh, and I cannot see it. What is it like?

MOTHER. There are different kinds of joints in the body, my son. Some are something like the hinge to a door, which may be called the joint of the door; by the help of which, the door can be made to open and shut. You see it can move only one way backwards and forwards.

The joints of your fingers, and the joints at your elbows, are *hinge-joints*.

By the help of them, you can shut and open your fingers; and, if your elbow is leaning on a table, you can let your hand go down to the table, and raise it up again so as to have it touch your shoulder. This joint, like the hinge of the door, can move only one way.

Go, and look at the hinge of the door. You will see that one part of the hinge, which is fastened on the door, fits into the other part of the hinge which is fastened on to the door-post, so as to move in it, and thus let the door move. These two parts of the hinge moving the one in the other, may be called a joint, and they are fastened together by an iron pin, or piece of wire.

This iron pin passes through them, up and down, and keeps them together; so that there is no danger of the door's falling down or getting out of its place.

In the same way, in our bodies, where there are joints, the end of one bone fits on to the end of another bone, and is fastened to it, not with a pin, but by something like very strong, tough threads, or cords; and, by something like a little bag, which goes all round the end of the two bones; so that it helps, with the cords, to keep them firmly together, and they move easily, without any danger of getting out of their place. The ends of the bones do not quite touch each other. The ends of each bone is covered with something softer than the bone, but not so soft as flesh. You sometimes see it on the bones of meat, at dinner, and it is called *gristle*. It is very tough, and difficult to be broken, and is a little elastic, something like india-rubber. This gristle keeps the hard bones from jarring and rubbing against each other, which would be very

unpleasant. Besides, without this gristle, the bones would not move so easily, and they would be likely to wear away, we use them so constantly and so much.

You see, Robert, that God shows you, in the way in which he has made your arm and hand, his great wisdom, and power, and goodness.

Even *one single joint*, which I have been telling you about, shows the wonderful *design, and contrivance and skill of God*.

R. It does, indeed, mother.

M. But, my son, there is something about a joint which is yet more wonderful.

R. What is that, mother?

M. What do people have to do to the wheels of their wagons, after they have run some time, and begin to go hard and slow, and make a creaking, unpleasant noise?

R. They have to grease them. And do you not remember, mother, that you put a little sweet oil into the *joint* of my knife, and how easy it made it open and shut. I could hardly open it before.

M. Well, my son, there is something a little like sweet oil, only a great deal more smooth, which is constantly softening those parts of the joints which move against each other, and making them slippery, so that they move easily and pleasantly.

This *joint-oil* is made inside of the little elastic bag, which, I told you, goes all round the ends of the two bones, at the joint. The bag holds the oil, and keeps it from running out.

If there is disease in the joint, and this oil is not made, the joint becomes stiff, and one bone creaks upon another, and feels very uncomfortable.

Now God has made our joints so skilfully, and so well, that the joints of most persons go safely and pleasantly all their lives, and never get out of order.

And when we consider that there are about two hundred and fifty bones in our bodies, connected together by various joints; and how often we move the most of these joints, even *in one day*; and how many *millions, and millions, and millions of times*, an old man has moved them, *from the time that he was a little infant*,—is it not wonderful how long and how well they last!

What man could make a hinge of a door, or a wheel of a wagon, that would move so often, and wear so long, without having any thing done to it to keep it in order.

We have often to grease the wheels of our wagons, and sometimes to put in new spokes, and get new wheels made: and we have to oil the hinges of our doors, and sometimes the screws work out, and the hinges grow loose, and we have to put them in order, or get new ones.

But we take no care of our joints. We hardly ever think about them. God has made them to keep on going well, and in doing this, what wonderful design, and contrivance, and skill He has shown!

R. Mother, I am sure, that *one joint is enough to make any body believe that there is a God*, and He made our bodies and souls.

M. When you use your joints, then, my son, think of God, and how he shows himself to you in your curious body which He has made; and how you ought to love Him, for having given you such a body: and how you ought to use it, and all its parts, in serving Him and in doing good to others.—*Youth's Book on Nat. Theology.*

THE MOON-STRUCK.

[FURNISHED BY A CLERGYMAN.]

In New-Castle county, state of Delaware, lived a man by the name of C——e. He was possessed of some property, nearly all of which he wasted in the ruinous habit of drinking ardent spirit. He had a wife and several children, all of whom preceded him to the tomb.

On the occasion of the death of his last child, I was called to preach the funeral sermon. When I entered the house, I readily perceived the character of its master, who was then in some measure under the influence of strong drink. He came up to me, holding a handkerchief to his mouth, and after the usual salutation, remarked, "Sir I have experienced a heavy affliction; but afflictions are

sometimes necessary to keep us from getting *above ourselves*." "Yes, sir," I replied with a look and tone which indicated the deep feeling of my heart, "and to keep us from getting *BELOW* ourselves too!" "Your remark," he rejoined, understanding my meaning, "is very severe!" "It is as true as severe," was my answer. I had some other conversation with him on the awful sin of intemperance and was so oppressed with the hopelessness of his condition, that I was on the point of leaving the house without preaching; but as there was still a possibility of benefiting him, or at least some of his assembled neighbors, I concluded it was my duty to remain. During the sermon he sat opposite me, and with evident shame and confusion, heard some very plain and pointed truths. While preaching, I glanced my eye towards the door, and saw a boy ride up with a half gallon jug in his hand, which he took into another part of the house, the contents of which I readily guessed.

After the funeral procession left the house, I determined to remain, and try what effect could be produced by a plain and effectuate conversation with the besotted man. I seated myself on the bed by his side, and taking hold of his burning hand, expostulated with him on the ruinous and soul-destroying course he was pursuing. He wept; and after a while said something to this effect: "Although I do drink too much, yet I do no body any hurt but myself, and my heart is good!" "Your heart is good!" I replied: "Do you believe the Bible?" Yes, was his answer. "Then," I continued, "I can prove from that book, that your heart, so far from being good, is filled with almost all manner of wickedness; and that unless you repent, you can never enter the kingdom of heaven. You are a thief, for you are robbing God of your services, your family of the comforts of life, yourself of health, the community of a good example, and heaven of your soul. You are a murderer, for you have contributed to the death of your children, by entailing on them a sickly constitution, and depriving them of many comforts. You are murdering your wife by your brutal conduct, and society by a bad example; and lastly, you are murdering yourself, body and soul, for eternity. All this I can prove by the Bible which you say you believe." Then getting the Bible, I read a number of passages applicable to his case, the reading of which seemed to produce some conviction. As a last excuse for himself, he said, "Sir, I will tell you a secret, which is not known to many; I don't drink rum because I like it; I AM MOON-STRUCK!" "Moon-struck, indeed!" I exclaimed, "you are rum-struck! and unless you give up your habit, you will soon be death-struck, and must I add—hell-struck!" I continued my remarks for sometime, until he seemed to relent, and I was somewhat encouraged. In order to begin the work of reformation in earnest, I exhorted him to bring out the jug I saw brought into the house during the sermon, and dash it into the road, resolving not to drink another drop during life. He said it would be of no use to do that, since, unless his habit was broken, he could soon procure some more. I pressed him to do what I asked, but to no effect. I then proposed to him to bring his jug and let me do the work, to which he consented; and having brought it to me, I tossed it out of the door, and had as much pleasure in seeing the earth drink up the poison, as ever a drunkard had in swallowing it himself. I continued my entreaties for some time, prayed with him, and left him with these words—"unless you reform, you will probably be a dead man in less than six months."

Some days after this I was informed that almost as soon as I left the house he sent for more rum, and continued his inveterate habit with increased eagerness. In about six months after, I was passing the house, and understanding that he was very sick, I called to see him. I found him lying on a miserable bed, "with wasted limbs, and bloated face," with a glass of brandy standing on a chair by his side. I approached him and said—"Did I not tell you a few months ago what would be the consequence of a continuance in drunkenness?" He made some attempt at denial and justification, but I told him his time was short, and he should employ it in preparing for death; but what I said made no impression on his mind, for

rum had already performed its cursed work on both body and soul. He died in a few days, a mournful evidence of the ruinous consequences of drinking ardent spirit. How many thousands have lived and died in like manner.—*Pastor's Jour.*

FEMALE EDUCATION.

It is owing to the innate good sense of the females of this country, that they are not absolute idiots. I would not give three groats to have a daughter of mine go to many of the schools in the country. Observe the state of our schools for females, and compare them with the colleges for males. The seminaries for females are no better than hired school-rooms, and how disproportioned are the benefits of instruction offered in the two plans of instruction! Yet under all these advantages in the one case, we are comparing the abilities of the sexes. The end kept in view in our institutions for the education of males, is to make them useful: in that of females, to make them admired. Men will pay any thing to have their daughters taught to manage their feet in dancing, to daub over a few pictures, &c. to be admired by a few silly young men.—I cannot speak on this subject without indignation.

In spite of all the disadvantages under which they suffer, females have not only become good, (which they have done oftener than men) but great. Elizabeth was better than any other sovereign that ever sat on the English throne, except Alfred the great. Catharine of Russia, though in some respects bad, was better than the other monarchs of that country. Margaret of Denmark was great. Women on thrones have generally excelled men in that station. What a miserable collection of kings have sat upon the thrones of England, France, Spain and other countries of Europe! It has been said that Elizabeth's character is due to the wisdom of her ministers. Their wisdom only shows that she had sagacity enough to choose such ministers. In literature women can appear to great advantage. No writer has equalled Mrs More on the subjects she has handled!

DR. DWIGHT.

JUDGE PATERSON.

This excellent man, and enlightened Jurist, when, during his last illness, he perceived his end approaching, sent for the author of these dissertations, and informed him, that, although a member of the Presbyterian Church, it was his desire before he left the world, to receive the communion. He stated, upon that occasion, that he had been withheld during life, from the performance of this part of his duty, and yielding obedience to the injunction of our Saviour, by doubts which he entertained concerning the Divinity of our Lord; but that, for some time past, he had been engaged in a more close and thorough examination of that subject, and that this inquiry had terminated in the removal of those doubts, and the satisfaction of his mind as to the claims of Christ. He concluded, as he began, by expressing a desire to yield this testimony of his faith, as he could now do so with a good conscience, in receiving the communion, which was accordingly administered to him; and he appeared to receive from those pledges of a Saviour's love, strength and confidence to sustain the severe conflict with his last enemy, over whom he triumphed.—*Dr. Beasley's Dissertations.*

ANECDOTE OF COLLINS AND A COUNTRYMAN.

Anthony Collins, who has generally been considered a free-thinker, one day met a countryman going to church. "Where are you going?" said the philosopher. "To church, Sir." "What to do there?" "I worship God, Sir." "Pray is your God great or little?" "He is both, Sir." "How can that be?" "Why, he is so great that the heaven of heavens cannot contain him, and he is so little that he can dwell in my heart." Collins afterward declared, that this simple observation of the countryman had more affect upon his mind than all the volumes he had perused, written by the learned doctors.—*Churchman.*

Whatsoever is of nature's spinning must be all unravelled, before Christ's righteousness can be put on.—WILCOX.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, FEBRUARY 21, 1834.

OUR DOMESTIC & FOREIGN MISSIONARY SOCIETY.—The last number of the Missionary Record, edited by the Secretary of our Missionary Society, has just been received. We find in it, as one of the acts of the Executive Committee, the following resolution, which was passed unanimously: "Resolved, That the establishment of a monthly missionary meeting on the first Monday evening of each month, be recommended to the Churches in the communion of the Protestant Episcopal Church." Upon this the Editor of the Record makes several excellent remarks, speaking of the motives which led to it, and the influence it is calculated to exert. One topic however, has been overlooked, which, it appears to us, is highly important, whether we regard the causes or the effects of the measure to which it relates.—Why was the first Monday of every month, designated, rather than any other day? The reason, we may well hope, was, that the day was already sacred by the consecrating act, if we may so speak, of our brethren of other Protestant denominations. The monthly concert of prayer for the blessing of God on missions, is now an old institution both on this and the other side of the Atlantic. Our non-Episcopal brethren, have long set us, in this matter, a good example. It is our shame that we have not more generally followed it before: it is our honor that we are at length treading the same path, even though it be with tardy footsteps. It is especially honorable to the Executive Committee of our Missionary Society, that they have in this public manner, virtually acknowledged the error of the past, and consented to learn a lesson from their brethren of other communions.—This is a spirit of humility—a good spirit in which to begin such a work. May all that follow their Christian counsel, feel in like manner! We may then reasonably hope that much good will be done—that those meetings will enjoy the presence of the Great Master and Leader of the missionary cause, and that the spark of zeal which now feebly twinkles, giving promise of a coming light and heat, will be blown into a flame, and our whole Church will be aroused and moved, as was the apostolic family, when on the day of Pentecost, the Holy Spirit pressed upon their hearts the Saviour's last command: "preach the Gospel to every creature."

As the measure of which we speak originated in right feelings, so does it tend to produce them. We hold it to be an indisputable principle, that all who love the Lord Jesus Christ in sincerity, ought to co-operate and show a mutual cordiality whenever it can be done without a sacrifice of scripture principle. We ought to do it, because it tends to honor Him who prayed that his disciples might be one, even as he and the Father were one. It is obligatory also as tending to make the world believe and feel that "the Father has sent him." And again, it is our duty, because it fosters fraternal feeling in our own breasts, and promotes the general establishment of that kingdom which is "righteousness and peace and joy in the Holy Ghost." Or, is it our object to promote our peculiar views? If we believe them based in reason and Scripture, and that it is only ignorance and prejudice that prevents others from seeing things as we see them, surely every thing calculated to remove these stumbling blocks ought to be observed and done by us. But nothing tends more directly to this end than co-operation, whenever it can be done consistently. Unless we co-operate in things allowable, it will very naturally be supposed that our separation in other matters has its origin in jealous and unfriendly feelings, and this conviction by producing prejudice, the very thing we would avoid, will bar up the mind against rational conviction.

As a means therefore of promoting truth and love, we rejoice to find the first Monday of every month recommended by the Executive Committee of our Society for the diffusion of information and the offering of prayer, with reference to the missionary cause. It seems to be an expression of kindly feeling towards the servants of the same Lord, and cannot fail, under God's blessing, to benefit them and us directly, and through us the world at large.

CHRISTIAN LIBRARY.—This valuable publication continues to grow in interest. The last number contains the conclusion of Bishop Heber's Bampton Lectures, and the commencement of Dr. McCrie's History of the progress and suppression of the Reformation in Spain in the sixteenth century. We have read nothing recently which surpasses it in interest; and the tendency of the history to exhibit the character of Popery in all its unveiled deformity, renders its publication truly seasonable.

CLERICAL CHANGES.—The Rev. Richard Channing Moore, son of the Rt. Rev. Bishop Moore of Virginia, has received and accepted an unanimous call to the charge of the parish of St. John's Church, Elizabethtown, New-Jersey.—*Episcopal Recorder.*

The Rev. William F. Lee has resigned the rectorship of Christ Church, Richmond, Va.—*Id.*

The Rev. William H. Barnwell has removed to Charleston, S. C. and taken charge of the newly-formed congregation of St. Peter's Church, in that city.—*Id.*

On the 13th of January, the Rev. John Hall, of Ashtabula, Ohio, was appointed Missionary to Rome, in Ashtabula Co. and Unionville and Painsville, Geauga Co. Ohio.—*Miss. Rec.*

BISHOP WHITE.—The National Gazette, describing the consecration of Bishop Otey, says:—

This is now the thirtieth Bishop consecrated for the Protestant Episcopal Church in the United States. One of these, the first in the line, was consecrated in Scotland; and the three next in England. Bishop White was the first of these three and second in the line; fourteen have since been taken one by one from around him, although he had himself consecrated ten of them; he consecrated all those now overseeing the Church with him, fifteen in number; and the whole number at whose consecration he has officiated is twenty-five.—"The oldest Protestant Bishop in Christendom," says a late London paper, "the venerable apostolic Dr. White." How few have been permitted to see so much, and do so much in this world! and yet he is a hale man for eighty-five, and for such duties, as he has steadily performed, (and still does perform, for he preaches once every Sunday;) a man above all, whose reputation has never been assailed, or even breathed upon by malice, envy, jealousy, or wrath. He truly belongs to a class even more scarce than the "homines centuriati."

DIOCESE OF TENNESSEE.—Agreeably to public notice, the Right Rev. Bishop Otey, of Tennessee, attended on Sunday evening last, in St. Paul's Chapel, in this city. A large and respectable congregation had repaired thither to unite in the stated service of the evening, and hear the expected pleading of the cause of the Church in the West, by the prelate from whom, under God, so great blessings to that Church may be reasonably anticipated. The Bishop of this Diocese, and a number of the clergy of the city, were with Bishop Otey in the chancel. After the reading of the Evening Prayer by the Rev. Jackson Kemper, D. D., of Connecticut, the Bishop ascended the pulpit, and delivered the address which will be found in another part of this paper. It was heard with deep interest, and responded to by a collection of \$173, to aid the Domestic and Foreign Missionary Society in its operations in Tennessee. A previously notified sermon, on the same evening, in one of our churches, in behalf of a highly interesting, useful, and popular charity, whose necessities would not admit of delay, was, doubtless, not without effect in diminishing both the congregation and collection at St. Paul's.

After the benediction, which was pronounced by Bishop Otey, it was pleasing to see the interest which many members of the congregation took in pressing to pay their respects to him, and bid him *God speed* in the discharge of the high and holy functions to which he had recently been set apart.

Bishop Otey had, on the preceding Thursday evening, at the request of the Rector of the parish, delivered a similar address at the annual meeting of the Christian Benevolent Society of St. Stephen's Church in this city; which has since been responded to by an appropriation of \$100 from the funds of that Society, for the benefit of the Church in Tennessee.

On Monday morning the Bishop left this city on his long journey homeward, carrying with him the sincere regards and high esteem of all who had the pleasure of forming his acquaintance, and the heartfelt blessings and prayers of all who have good will toward Zion, not unaccompanied with devout thankfulness to the Great Head of the Church for having raised up such a one to be his chief minister in so interesting and important a portion of his kingdom. Bright and encouraging are the reasonable hopes and anticipations with which our older Dioceses may dwell on the prospects of the Church in Tennessee, and strong the assurance which they may cherish, that all that they can do to strengthen the hands of its Bishop in taking the active oversight thereof, will, by God's blessing, be eminently conducive to the interests of the cause of Christ in his holy Church.—*Churchman.*

From the Episcopal Recorder.

ST. PAUL'S CHURCH SUNDAY-SCHOOL ANNIVERSARY.—Since the formation of the Sunday-schools, belonging to this Church, about twenty years ago, it has been the custom to celebrate their anniversary, by a meeting of the scholars and an address from the pastor, to the parents, teachers and children. One of those joyous seasons occurred last Sunday week, the 12th inst. and probably at no period previous to this, has there been witnessed such an interesting, and, we trust, profitable meeting.

The day was rainy and disagreeable, but on this, as on every other occasion of interest, children display a much greater degree of indifference about the weather than their elders, for nearly all the scholars were in their places. At the time appointed for the anniversary the scholars entered the Church. On each side of the pulpit were the male and female Bible Classes. Immediately before the pulpit were the little boys of the Infant school, seated on the step of the chancel. The female school, of about 220 scholars, all present; and the male school, of about 130 scholars, occupied the middle block of pews, making a total of near 550 learners: the remaining part of the Church was filled with the congregation and the parents of the children. The schools use the new selection of Psalms and Hymns recently approved by the Church, singing the 18th, 54th, and 104 Hymns, as appropriate to the occasion.

The whole congregation were addressed by the Rev. Dr. Tyng, from the words spoken of John the Baptist, Luke i. 66. "What manner of child shall this be?" applying the subject to those to whom the care of children were committed, and to the scholars themselves. It is well known that Dr. Tyng, connected with his peculiar and forcible style of preaching, generally, has an especial, happy, and very appropriate manner of addressing children, which was strikingly exemplified on this occasion. Even the very little boys of the Infant school, in the midst of the discourse, were so attentive as to answer questions immediately and when they least expected to be asked.

Under the remarks to the children, the preacher held up the treatment, which it was presumed John the Baptist received from his parents.

1st. He said, John had a good example set before him, his father and mother were both pious.

2nd. John was a child of prayer, he had a praying mother.

3rd. John was devoted to the Lord from his birth, even when he was only eight days old.

An allusion was then made to John in his subsequent years, in his devotedness to the service of God, in his non-conformity to the world, and his retirement; proving that upon parents, teachers and ministers, there rest immense obligations in bringing up children in the nurture and admonition of the Lord.

The punctual attendance of the children on this and other occasions, and the interest manifested by them in all such religious services as are adapted to their capacity, seems to suggest the importance of providing for them such services more frequently and regularly. Permit me to add two or three indisputable facts, to prove the importance of such a provision by the establishment of children's churches.

The first is, that where children know that they are to be placed in situations where they can hear what is said, they are pleased, and go into the house of God, as they should, without restraint; but where they are packed away, as they most generally are, in obscure seats, far from the sound of the preacher's voice, it is with the greatest difficulty they can be persuaded to go to Church.

The second reason is, that when children are placed in comfortable seats where they can hear the minister to advantage, they are remarkably attentive, and I will venture to say, they remember for weeks and weeks, the text and the outlines of the discourse, which is more than can be said of many who suppose themselves better.

The third reason is, that when children are expected to take part in our admirable Church service, and are addressed in a style adapted to their capacity, they receive the truth, and in instances not a few, reduce it to practice. Who that has ever been a witness to exercises of children and suitable sermons to children, cannot testify to these things?

Much might be said, and much more has been said again and again in behalf of children's churches, but for what reasons they are not formed, the Christian world know best. It is the earnest prayer of the writer, that the time may soon come, when the souls of children shall be esteemed as precious as those of riper years; so precious that it cannot be said we have no children's church.

L.

January 27, 1834.

EPISCOPAL CHURCH AT MONROVIA, AFRICA.—We are happy to find that the appeal from our brethren at Monrovia, in relation to the erection of a Church edifice at that place, is producing the desired effect.

The amount as yet contributed with a view to this object, is \$126 67. Of this sum, \$50 were obtained through the personal exertions of a highly respectable lady in Virginia, whose mind was deeply impressed with the importance of the undertaking, and whose cherished intention it had been to collect a much larger sum for the purpose. But before the desires of the heart in this respect could be gratified, she was removed by death to that "bourne from whence no traveller returns." May some one of kindred spirit be raised up to occupy her place, and prosecute this labor of love.—*Miss. Record.*

PROGRESS OF RELIGIOUS EDUCATION IN INDIA.—The *Scottish Guardian* gives the following interesting particulars from papers in India, regarding the progress of Education in India.—*Episcopal Rec.*

"March 22.—The present century seems to have in store for India the greatest of blessings. If the poor heathen Hindoo was found bowing down before images of wood and stone at the close of 1799, we hope that before the 19th century will have passed away, the native will be seen in a different condition. The diffusion of knowledge, the circulation of the Scriptures, and the preaching of the Gospel, must be the means of enlightening the understanding, reforming the heart, and comforting the spirit. The sparks already visible at Calcutta, and daily fanned by the labors of pious instructors, shall eventually fill this land with a blaze, and dispel the dreadful gloom which keeps the eyes of men blind. Such a happy scene shall be exhibited soon or late. Consider the present state of things as compared with the past; reflect upon the small number that has already been delivered by the grace of God from the snares of Satan; think also upon the struggles which many are making to break through the bonds imposed upon them by the enemy of mankind; contemplate the attacks which the strongest holds of the foe are receiving from different quarters."—*Enquirer.*

"Bombay, March 8.—The Indifference of Wealthy Natives to Education.—It is melancholy to notice the indifference and apathy shown by the higher classes of natives here to the moral improvement of those below them. We have a little dinner party anecdote to tell of some worthy Parsee Setts, who introduced the other day the subject of Native Central Schools, proposed so often for their consideration and support. The names of the two gentlemen conversing shall be left unmentioned; and gladly would we drown their opinions in their

cups; but it is necessary to our own interest in native education to make ourselves acquainted with the views taken of the subject. After expressing their conviction that an English form of Education ought to be opposed, they arrived at the conclusion that it would lead to such a rapid advance on their own heels, that the rising generation would be found walking by them—and in time the prosecution of brains *versus* cash, would be fatal to their children whose hopes and moral feelings are carried in their pockets—a true specific for all disorders of the head and heart. These remarks were followed up by the notice with which one of them honored our humble efforts:—"Look at that r—l of Hukaruwalla, that man is already working fast upon us."—*Hukaru*.

We hear that several native young men have resolved upon presenting "An Address" to Mr. Penney, who is about to embark for England for his health. We must remind them that when they talk of the exertions of pious men, they ought never to pass very high encomiums on them personally, instead of humbly acknowledging the providence of the Most High.—*Calcutta Enquirer*.

On Wednesday last a large number of native adults and children were received into the Christian Church by baptism at the Mizapore Chapel, Church premises. The Christian religion is surely progressing in this country, and in some places whole villages are found inhabited by converts.—*Calcutta Enquirer* of 12th March.

We learn from a friend that a young Hindoo, of the name of Duckinanda Mookerjee, a student of the Hindoo College, who once publicly renounced idolatry, was persuaded by some of his relations to visit their Holy Land Cassi, from which place he has returned in a state of intellectual derangement; and we regret to hear but little hope is entertained of his recovery.—*Id.*

SUDDEN DEATH OF THE REV. MR. SARGENT.—The Cincinnati Gazette says: "Dr. Thomas F. Sargent, Minister of the Methodist Episcopal Church, died of apoplexy, on Sunday evening 29th Dec. under circumstances the most impressive and afflicting. The Doctor complained of some indisposition through the day, but attended divine service, and heard preaching at 10 o'clock, took little or no dinner, ate a light supper, and went to Wesley Chapel to preach at 6 P. M., was observed to read and pray with some dulness, for him. Read for his text, "How shall we escape, if we neglect so great salvation," &c., had just commenced his preface; the last period, which he finished (with difficulty) was, "Where much is given, much will be required."

Then turning to the Rev. J. B. Finley and A. Elliot, who sat in the pulpit, said, (at the same time putting his hand to his head) I feel very strange, I cannot speak. His brethren Finley and Elliot took hold of him and helped him to his seat. At that instant he lost his consciousness. He was immediately taken to the dwelling of Mr. Wm. Neff, where medical aid was applied, but in vain. He died in less than an hour. His wife and part of his family reached his room before he expired. Dr. Sargent was a man of high standing, both as physician and minister."

After a sermon delivered by the Rev. Mr. Anderson in aid of the Foreign Missionary Society of Boston, at Boudoin street Church, 1,711½ dollars were collected to advance the cause of the institution.—Over 1,276 dollars was subscribed at the Salem street Church for the same object.—*Jour. & Tel.*

The Greek Church is henceforth to be called, "The Orthodox Oriental Apostolic Church for the kingdom of Greece." The King is at the head of its administration. Kyriilos, Metropolitan of Corinth, is named President of the Synod; the Privy Counsellor, Constantino Schinos, is named State Procurator, and several metropolitan members are appointed. Pharamides is to be Secretary.

We understand that the Rev. George Bush, Professor of Hebrew in the N. York City University, is about to publish a Critical Commentary on the Psalms; to contain the original Hebrew text, together with a new literal version. It is to be issued in periodical numbers. Mr. B. has also in course of preparation a new Hebrew Grammar, on a plan greatly simplified.—*N. Y. Obs.*

METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
Feb'y. 12	20°	34°	24°	N.E.	Clear
13	17°	36°	36°	N.W.	Cloudy
14	35°	52°	58°	S.	Cloudy
15	55°	51°	37°	W.	Clear
16	33°	40°	30°	W.	Clear.
17	24°	51°	34°	S.W.	Clear
18	24°	57°	42°	S.E.	Clear

GENERAL SUMMARY.

TEMPERANCE.

Dr. Beaumont, a surgeon of the army, has just published an account of some very curious experiments on the human stomach, which he was enabled to make for several years in succession, under most extraordinary circumstances. The facts in respect to digestion, &c. will be a valuable contribution to physiology; but our purpose in referring to the volume is to quote one of the inferences which the doctor makes from his actual observations, which is this, "that the use of ardent spirits ALWAYS produces disease of the stomach, if persevered in."—*[S. S. Journal.]*

Drunkards Reformed.—In 136 towns in the State of Maine containing two hundred thousand inhabitants, there are 540 instances of reformed drunkards. The same estimate for our whole country of 14 millions, would give thirty seven thousand eight hundred cases of hopeful reformation. May we

not safely calculate, that in the whole of our United States, there are now twelve thousand persons, who have been reformed from drunkenness?—*Albany Jour. & Tel.*

The Kentucky Temperance Society held its anniversary at Frankfort, on the 7th ult. Rev. Dr. Edwards, Secretary of the American Temperance Society, was present at the meeting, and in making an address remarked that the object of Temperance Societies "is, by the dissemination of information and the exertion of kind moral influence, to extend the principle of abstinence from the use of ardent spirit, as a drink, and from the traffic in it, throughout our country; and that his object on that occasion, would be to mention some of the reasons, why they wish to do this, viz:

1. Ardent spirit as a drink, is not needful. All the world lived without it, for four thousand years, and more than two millions of our countrymen, live without it now.

2. It is a poison. To establish this point he read the testimony of numerous physicians, and among others, of forty-five of the physicians of Cincinnati; and also quoted the opinion of many medical authors, all of whom, bore the most decisive testimony to the truth, that ardent spirit is a poison.

3. The drinking of this poison is injurious to the body and the mind. This position he established and illustrated, by numerous facts; showing, that more than one in five of the men who died, between the ages of 25 and 55, over wide regions of country, were, in the opinion of the most distinguished medical men, killed by the use of it; that it is the cause of making more than three-fifths of our drunkards, more than three-fourths of the pauperism, crimes and wretchedness of our land; that it obstructs the progress of all means for the intellectual and moral benefit of society, and ruins for eternity the souls of men. The philosophy of drunkenness was also exhibited, or an explanation of the physical reason, why so many of the drinkers of this poison, become drunkards; and also the moral reasons, arising from its natural effects on the human soul, why such as drink it, are more likely to commit crimes, and less likely to be good men, than those who do not drink it. Could the views presented on this part of the subject, be exhibited to the whole American community, we cannot but think, that they would do much toward banishing the drinking of this poison, and the traffic in it as a drink, from our land.

In Cincinnati some time last month, a young man of genteel appearance was found in a mud gutter too much intoxicated to walk with "form erect." Some bystanders had the compassion to put him on his feet, when "he brushed his muddy clothes, and endeavored to affect the gentleman, but he could only proceed a few steps, when the attraction of gravitation proved too strong for his rum-steeped muscles."

A man in Cincinnati visited a coffee house, so called, and after spending his last farthing, and becoming so intoxicated that he was of no profit to the housekeeper, was thrown into a wheelbarrow and trundled to the Public Market, where he was found chilled to death. The elements of his destruction he obtained in what we would call a "licensed tavern."

A Convention of the friends of temperance, was held in the State of Maine on the 5th inst.—*Albany Jour. & Tel.*

Great Fire in Rochester.—Extract of a letter to the Editor of the Albany Daily Advertiser.

"I take the liberty to inform you that one of the most destructive fires occurred this morning that was ever witnessed in this place. It broke out about five o'clock A. M. in a cellar under the market, and the whole range of buildings from the west to the east side of the bridge, from thence to the Globe Buildings, which are entirely destroyed. The loss of property is immense—the damages are estimated at 200,000 dollars.

The butchers had their stalls filled with beef and pork, but lost all—when the string piece burnt, it fell in the river.

Destructive Fire at Herkimer.—The Herkimer County Court House and Jail, together with the Rev. Mr. Spinner's church, in the village of Herkimer, were entirely consumed by Fire on Sunday night. The fire took place in the prisoner's room by accident, but was not discovered in season to arrest its progress.

A Mr. Mills skated from Buffalo to Schenectady in four days, on the canal.

Mr. Hamm, our charge in Chili, has arrived from Valparaiso.

LORENZO Dow died in Georgetown, D. C. on the 2d inst. He had been a preacher thirty years.—*Political Arena.*

A French Corvette had arrived at Monrovia, charged with presenting the thanks of its Government, for the hospitality and kindness of the Colonial Cruiser towards the officers and crew of a French vessel which had been wrecked on the coast near Goree.

Counterfeiting in Missouri on a Large Scale.—A St. Louis paper of the 20th ult. says:—The protracted examination of the persons recently arrested for counterfeiting, and the passing of counterfeit Bank paper, has nearly been brought to a close.—Garland, Quilling, Wilson, Stratton and George Stevens, were fully committed for trial. James Garland, the principal of the manufacturing concern—engraver, printer and banker—is, it would appear from the statements of the witnesses, a man of wealth. As near as could be ascertained by them, his cash and effects amount to \$160,000—all of which must have been accumulated from the business in which he has been engaged. But a better idea of the extent of his depredations upon society may be had from the fact—which appeared in evidence—that, since the breaking up of the band of counterfeiters in Canada, last spring, he has sold counterfeit bills amounting to one million of dollars! It was stated, that his establishment was in such a condition as to enable him to print forty thousand dollars of assorted notes in one day.

American Colonization Society.—The recent annual meeting of this Society at Washington has been one of painful inter-

est and great importance. It appears from the statements then made, that the transactions of the Society have become too extensive and complicated for the direction of a board of managers, constituted as the board of the Society has hitherto been—that in consequence there has been bad management in the colony at Liberia, and a want of watchful superintendence and efficient action at home—that these and other causes, among which is a heavy loss sustained by the colony, in consequence of a failure of the rice crop in Africa, have entailed upon the Society a debt of more than \$40,000. This announcement was of course received by the members of the Society with painful and at first with despondent feelings, but we perceive nothing in the discussions which took place at the anniversary to occasion fears with respect to ultimate success. The speakers appeared too strongly attached to the principles of the Society, too much impressed with the wisdom of its leading plans, and too intently devoted to the accomplishment of its great objects, to be disheartened by disappointment.—The universal determination of those who expressed their views, seemed to be to go forward, and by the more efficient organization of the Society, we trust they will be able to go forward with success. The difficulties to which it is now subjected, and the encouragement to hope for greater efficiency and usefulness hereafter, should excite every friend of the cause to increased effort and liberality in its behalf.—*Episcopal Recorder.*

Canal Affray.—Some little stir was produced in Hagerstown, Md. on Monday of last week, by the arrival of an express from the line of the canal, bearing intelligence of a war among the workmen. Two volunteer companies immediately marched for Williamsport. On arriving there, it was discovered that the scene of action was several miles below the town, and that the belligerents had ceased hostilities. No lives were lost; but several persons were dangerously wounded. The cause of the difficulty is said to have been, either the suspension of work, or of payment. On Tuesday, the volunteer corps returned to Hagerstown, having in charge thirty-four of the rioters, who have been committed to jail.—*N. Y. Obs.*

It is stated in a letter from Newburyport, (Mass.) that nine failures had recently taken place in that hitherto flourishing town. The deficiency in one house is estimated to be 150,000 dollars.

Pure and wholesome water.—The Board of Aldermen, by a vote of 11 to 2, have adopted a resolution requesting the Legislature to pass a law authorizing the Common Council to raise \$2,500,000 by loan, at a rate of interest not exceeding five per cent. for the purpose of carrying into effect the project of supplying the city with pure and wholesome water. This looks like setting about the business in good earnest. Notwithstanding the great expense, almost all our citizens appear to be in favor of the measure. It is calculated that the work will not be completed in less than five years. Probably an additional loan will be necessary. It is however confidently expected that the expense will fall considerably below the estimate of the Commissioners, which was about 5,000,000.—*J. of Com.*

France and England.—A writer in the London Evangelical Magazine, in giving an account of some of the wars between France and England, brings to view some startling facts. He gives a statistical table, embracing from the year 1110 to 1813; in which the date of the commencement of the different wars is given, and the period of their continuance.

From this curious piece of history we learn that within the period mentioned, 700 years, there were 24 wars between these two nations; that they employed 260 of the 700 years in butchering one another; that from 1161 to 1471, a term of 310 years, 168 years were spent in war; that from 1364, they were at war 101 in 103 years, having a peace of only two years duration!—*Western Luminary.*

FOREIGN.

A Month Later from England.—The ship United States, of the 13th Dec. and the ship Napoleon, of 24th Dec. from Liverpool, both arrived at New-York on Friday night, giving us from England accounts one month later than previously received.

The most important intelligence, at this moment, to our community, indeed to the whole country, is a considerable and anticipated improvement in the price of the great staple of Cotton. Under the proper head we have given statements, showing the steady advance of this article from the beginning of the month, to the latest date received.

Some apprehensions existed, we learn, that American Stocks sent to England for sale, might, with the bills drawn against them, be returned by these packets. Nothing of the sort, however, has occurred.

In political matters, the most interesting is that which concerns the growing difficulties between England and France on the one side, and Russia on the other, ostensibly respecting the navigation of the Black Sea, but in truth, because of the design becoming more and more manifest of Russia to possess herself gradually, but surely, of the magnificent ruins of the Turkish Empire in Europe.

It is said that the partition of Turkey was resolved upon at the late conference at Munchengratz; that Russia and Austria are to be the active agents in the affair: while Prussia will keep France in check on the Rhine.

From Spain and Portugal we have direct accounts, later than those received by the packets. Details, however, are supplied by them, of some interest.

The accounts from Portugal are unsatisfactory to all who wish for a speedy termination of the contest. Don Pedro gains no ground in the interior, and succeeds principally in disgusting his daughter's best friends in the capital. M. Carvalho, his Prime Minister, is hated as heartily as his master; but, in his position, what minister could be popular for a month together.—*Nat. Int.*

POETRY.

{From the Cincinnati Journal.}

ELLAS ridiculed the prophets of BAA. Our poetic correspondent is disposed to treat the devotees of BACCHUS in the same manner. He draws pictures from real life, having no lack of originals in this goodly city,

THE DRUNKARD AND HIS BOTTLE.

Sober. Touch thee! No. Viper of vengeance!
I'll break thy head against the wall.
Did you not promise?—ay—
To make me strong as Samson—
And rich—rich as Cræsus—
(I'll wring thy villainous neck,)
And wise—wise as Solomon,
And happier than the happiest!

But instead of this—villain!
You've stripped me of my looks—
Left my pocket empty as a cuckoo's nest
In March—fooled me out of all my senses—
Made me ragged—made me wretched,
And then laid me in a ditch!

Touch thee! sure as there's vengeance
In this fist, I'll scar the moon
With thy broken skull!

But—one embrace before thou die:—(tasting,)
'Tis best to part in friendship.

Feeling good. Ah! thou hast some virtues yet;
I always thought 'twas best

To give the devil his due;
And—(tasting) though the devil thou art,

Feeling better. Thou hast a pleasant face—

A sparkling eye—a ruby lip—
A blushing cheek—and thy breath—(tasting,)

'Tis sweeter than the

Bre-e-zes that ever gambol

Till the break of day,

A-a-mong the beds of roses.

Feeling best. My ho-honey (tasting) thou shalt not die.

I'll stand by thee, day and night,

And ti-ght like Her (hic) cu-les.

I'll te-e-ach the parson (hic) a little wisdom.

I'll preach (hic) tem-per-ance too.

I'll live on mil- (hic) k and 'oney.

And—(falling) be the ha-hap-pi-est man on earth. [hic.]

MISCELLAN Y.

DANIEL BOON, one of the first, one of the most fearless of the pioneers to what was then a wilderness, "a dark and bloody ground," deserves a volume; and we trust ere long, he will have one all to himself. The idea that his name would be in print was more fatal to his philosophy than the idea of suffering and death; and had he dreamed of being one day as noted as ever man can hope to be, it would have done more towards disturbing his saturnine gravity than all the Indians that ever roamed Kentucky. He was a strange compound; born in the good old State of Virginia, he first tried North Carolina, then Kentucky, and at last swept on to Missouri, to his dying day a pioneer. Thirty years old he crossed the mountains, not to seek, as most of his age do, a competence and comfort, but to go through perils and dangers, and hardships, that would have tried the heart and frame of any youth in Christendom. For two months, without one companion, not even a dog—without home or help, he wandered among the wilds, his bed the ground; his company the trees; his lullaby the howl of the wolf and the yell of the savage.

Taken by the Indians, he so won their regard and tickled their vanity, by never quite outdoing them with the rifle, that money would not purchase his freedom. Escaping, for four days in succession he went on foot forty miles, and ate during the time one meal. Without fear and without fierceness; abominating society, but a kind husband and father, and fellow-man; daring, when daring was the wiser part; prudent, when discretion was valor's better half; sagacious and clear-headed, but ever averse to civilization—he walked through life with the hardihood of youth, the decision of manhood, and the cool reason of age.

He had vices and faults, but had so few, that in his place, and with his education, he was a marvel of virtue as well as of fortitude. So calmly did he anticipate death, that he prepared his own coffin beforehand. One he made, but finding it too small, he presented it to his son-in-law, and having fitted himself with a second, and polished it with long rubbing, he laid himself down and died, in life and death a veritable "Leatherstocking." Daniel Boon first came to Kentucky in 1769; he died in 1822, in the eighty-fifth year of his age. Dates in such a man's life are of no great importance; he influenced his followers rather than his contemporaries; his fellows could not appreciate the better part of his nature; it remains for us to do justice.—*Western Methodist Review.*

HEAT PRODUCED BY FRICTION.—We stated a few weeks since, that a machine had been invented in this state to warm factories and all large public edifices by *Friction*. We had but little definite knowledge then of its merits or structure, but within a few days, we have seen it in operation in this town. The machinery which generates the heat consist of a pair of horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600 pounds.—They operate upon each other precisely like a pair of millstones, with this exception, the upper one is stationary and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermom-

eter in the oven in which they are enclosed, to 500 deg. The size of the plates, their thickness and the velocity with which they revolve, are considerations which the size of the building to be heated must regulate.—From the top of the brick enclosure or oven, a funnel is projected, and from this the heat can be thrown off, as through ordinary furnaces, to any part of the building. We saw the machinery put into operation when cold, and in fifteen minutes, the heat from the mouth of the funnel in an upper story was almost too much for the naked hand to bear. There is yet much scepticism as to its final success, but we can see no reason for it ourselves. It has been thought that the iron plates will soon wear out, but it is ascertained by experiments, that these smooth hard surfaces will subtract from each other but very little. The machine is exceedingly simple in itself, can be put and kept in operation by a band passing round a shaft inserted in the lower cylinder, and without danger or attendance, kept in operation day and night, with the aid of a water wheel.—*Northampton Courier.*

ON THE FEEDING AND MANGEMENT OF MILCH COWS.—It is of great consequence in the management of a dairy that the cows should be treated with gentleness, so that they may not be afraid of being milked, or dislike the milker. A cow will not yield her milk willingly to a person she fears, hates or apprehends ill treatment from. Young cows, in particular, may have their characters for gentleness and good milkers formed by the manner in which they are treated. This truth, of much importance to all concerned in a dairy or its products, is well established and illustrated by a communication from Mr. Russell Woodward, published in *Memoirs of the New York Board of Agriculture* in substance as follows:

Having formerly kept a large number of cows, I observed many among them that dried up their milk so early in the fall, that they were not profitable, while others with the same keeping, gave milk in plenty, until late in the season. I likewise have often heard my neighbors observe, that some of their cows, though very good in the forepart of the season, dried up their milk so early that they were unprofitable, and they should have to put them off; I accordingly found it expedient to find out the cause if possible: and when I brought to mind the ways that some of my young cows had been kept and milked, I attributed the cause to the milking of them the first season they gave milk; and by my experiments since, I have found that young cows the first year they gave milk, may be made, with careful milking and good keeping, to give milk almost any length of time required, say from the first of May to the first of February following, and will give milk late always after, with careful milking. But if they are left to dry up their milk early in the fall, they will be sure to dry up their milk each succeeding year, if they have a calf, near the same season of the year; and nothing but extraordinary keeping will prevent it, and that but a short time. I have had them dried up of their milk in August, and could not by any means make them give milk much past that time in any succeeding year. I had two heifers, which had calves in April, and after getting them gentle, I set a boy to milk them for the season, (which is often done the first season on account of their having small tents;) he was careless, and dried them both up in August. Although I was satisfied I should lose the greater part of the profit of them afterwards, yet I took it upon me the following year to milk them myself and to give good feed, but to no purpose. I could not make them give milk much past the time they dried the year before. I have two cows now that were milked the first year they had calves until near the time of their calving again, and have continued to give milk as late ever since, if we will milk them.—*N. E. Farmer.*

THE WEEVIL.—Salt is said to be a complete preventive against the destruction of wheat by the weevil. Mix a pint of salt with a barrel of wheat, put the grain in old salt barrels, and the weevil will not attack it. In stacking wheat, four or five quarts of salt to every hundred sheaves, sprinkled among them, will entirely secure them from the depredations of the insect, and render the straw more valuable as food for cattle.—*Hort. Register.*

INTemperance.—Those who live in cities would hardly know that there was any abatement in this wasting scourge. In one of them not long since, a man wished to procure spirit to drink, and having no means at command, drew from his own jaw a sound tooth, and by selling this to the dentist obtained the means of intoxication.

A woman in one of the towns in New-England intreated a grocer not to sell liquor to her husband, telling him that it led him to abuse his family and threaten her with death. He persisted in selling—the husband drank. With a razor he cut his wife's throat—she immediately hastened to the store of the grocer which was near—she asked him to look at the death-wound she had received as the fruit of the wicked sale to her husband from which she had just entreated him to abstain, and then fell upon his floor and expired before his eyes.—*Detroit Courier.*

Fierce as he was, Chief Justice JEFFRIES, of England, did not always escape the sting of a repartee. He went to a country assize once, where an old man with a great beard came to give evidence, but had not the good fortune to please the Judge; so he quarreled with his beard and said, "If your conscience is as large as your beard, you'll swear any thing." The old blade was nettled, and quickly returned, "My lord, if you go about to measure consciences by beards, your lordship has none."

A NEW MINERAL.—There have lately been found in the Ural mountains of Russia, near Bissers, a new species of precious stone of the nature of garnet, but of a beautiful green color resembling the finest emeralds. The crystals hitherto discovered are small, but if larger ones should be found they

will equal emeralds in value and beauty. The new gem, of which however there are yet only three specimens, is called uvarovite.

A gentleman of this city exhibited to us a day or two since, a pointed piece of wood of some five inches in length, which was found imbedded in the lungs and heart of a hog he had just slaughtered. There were no external marks of lesion, and from the situation of the heart which was much diminished in size and ulcerated, the substance must have been introduced sometime previous. The animal was in good case and had never exhibited any symptoms of disease.—*Detroit Cour.*

LIBRARY FOR CHILDREN.

AS many persons have occasion to select Sunday School Libraries, or make purchases of books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular works of the American Sunday School Union. They can furnish a library for a school which will contain 235 volumes, amounting to 28,305 pages, bound in fancy colored leather backs and corners, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$41.

Besides this library, the Union have published 103 smaller books in paper covers, containing 2055 pages, with a large number of wood cuts. A complete set of these costs \$1 46. If bound, they would make about ten or twelve volumes of uniform size.

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Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them were written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of the Baptist, Presbyterian, Methodist, and Episcopal Churches.

For the sum of \$42 46 the above 338 works can be procured by any Sunday School, and Sunday School Society, which shall send a copy of its constitution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms for membership are for life \$30, or \$3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwellings such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousand little companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousand sets should be required by Sunday schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst!

Orders, with particular directions as to the mode of conveying the books will meet with prompt attention if addressed to

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